

Eliza Knittle



BISHOP
PATRICK's
BOOK
FOR
BEGINNERS.





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B E G I N N E R S :

Or, An H E L P to

Young Communicants,

That they may be fitted for the

H O L Y C O M M U N I O N ,

And Receive it with Profit.

By S. PATRICK, D. D.
Late LORD BISHOP of ELY.

The TWENTIETH EDITION.

L O N D O N :

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and C. Ware.*

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TO THE
READER.

THere is no advice more
wholesom or more ne-
cessary, than that of Solo-
mon, in the conclusion of
his meditations upon the va-
nity of all things under the
Sun. Remember thy Crea-
tor in the days of thy
youth : which may serve in-
stead of a Preface to this lit-
tle Book ; especially if I change
one word, and make it run

TO the READER.

thus, Remember thy Saviour in the days of thy youth.

That is, be sensible how much thou art indebted to him; and do not forget it, but carry this always in thy mind, that as thou didst receive thy being from him, so thou art bought with a great price; and therefore oughtest to glorify God with Body and Soul, which are his, 1 Cor. vi. 20.

And do this betime, in thy best days; before thou art tainted and corrupted by vice and wickedness. Into which dangerous ways, if thou art so unhappy as to have entered, be advised, and leave them

TO the READER.

them presently. Betake thyself without any delay to the service of God; and let no business, much less any vain pleasure, hinder thee from acquainting thyself with the duty thou owest him; or from performing it seriously; particularly that duty which he hath commanded thee to do in remembrance of him. The nature, the necessity, and the ends of which, together with the manner of doing it, I lay before thee in the following pages. Wherein I shall treat only of such things as are most easy, and obvious to every capacity; hoping by God's blessing they will be useful to

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such

To the READER.
*such as will set themselves
consider them.*

* * They that would have
* larger Instructions and
Helps, may find them in
The Christian Sacrifice, writ-
ten by Bishop PATRICK.



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T H E

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CHAP. I.

Of the Duty of Communicating.

WHEN God's Minister declares, as he is required to do, that he intends on such a day to administer the most comfortable Sacrament of Christ's body and blood; and invites you to it, beseeching you to dispose yourselves religiously and devoutly for it: you must consider that it is your duty to prepare yourselves to come and partake of so great a blessing, and not to think it enough that you have been present at divine service, and heard the Sermon, and then may turn your back on the Table of the Lord. Which is a very great *disrespect* to him,

A O and

and *forgetfulness* of him, and cannot be excused so easily, as mens naughty hearts incline them to believe. For tho' God's goodness is such, that he prefers works of mercy to your *neighbours*, before sacrifice to himself, when one of them must be omitted: Yet he doth not make the same *allowance* for your worldly business, (which well may be let alone till another time) much less for your vain pleasures or recreations, which never ought to hinder or put by this or any other holy duty in the season proper for it.

Come, therefore, as oft as you are invited; and when God's Minister, after sermon ended, goes up to the holy table to prepare this heavenly

ly food for you, (that is, to consecrate bread broken, and wine poured out, that it may represent the death of Christ to you; and to give it you, saying, *Take, eat and drink this in remembrance of Christ*) do you stay in God's house, and draw near unto his table and thankfully receive it from him, for that end for which he gives it, in commemoration of Christ's death and passion upon the Cross for your sake.

It is the duty of God's Minister, to set the bread and wine apart; to present them unto God, to break the one and pour out the other, to bless them, and to give them unto you: and then it is your duty to look upon this bread and wine, thus blessed, as
re-

representing Christ unto you ;
and accordingly to receive
them, not as mere bread and
wine, but as things deputed
by Christ to be instead of his
body and blood, and to com-
municate them to worthy
receivers.

C H A P. II.

*Of the necessity of the duty of
Communicating.*

TO do thus you are in-
gaged,

First, By the exprefs com-
mandment of our Lord
Christ ; which you find four
times recorded in the New
Testament : by the three first
Evangelists, *St Matt.* xxvi. 26,
27. *St Mark* xiv. 22, 23.
St Luke xxii. 19, 24. and by
St

St *Paul* in his first Epistle to the *Corinthians*, xi. 23, 24, 25. All which places, especially the last, you will do well to read seriously. And then consider,

2dly, That there is the greater regard to be had to this commandment, [*Do this in remembrance of me,*] which St *Paul* saith he received of the Lord, because it was his last dying commandment, in the night when he was betrayed, just before the day of his passion. We are wont, in other cases, to be inclined to remember, and carefully perform the last desire of a dying friend; and therefore, what other account can we give of it, if we live in a neglect of this duty, so solemnly enjoined, but that we are strangers, or at best, very

16 *Of the Necessity*

very cold in our love to him ?
which you had need to quick-
en ; because,

3dly, Your care in this
duty will be a means to make
you observe the rest of his
Commandments better, which
now, alas ! are little regarded,
because little or no regard is
had to this last command-
ment ; which our Lord seems
to have added, when he left
the world, for the security
of all the other that he had
delivered before. For the
doing this hath a mighty
power in it to stir up the
love of Christ in our hearts.
And *the love of Christ con-
straineth us*, (as St Paul teach-
es, 2 Cor. v. 14, 15.) *because*
we thus judge, that if one
died for all, then were all dead :
and that he died for all ; that
they which live, should not
hence-

henceforth live unto themselves, but unto him that died for them, and rose again. Do this, therefore, in remembrance of him, which is such an efficacious means to make you always do well. Yea, more than this,

Lastly, It will be a means to make you observe his commandments *with love and delight*: which, if they be wanting, your obedience will be little worth. For without *love*, all that you do will not be acceptable to Christ; and unless you delight in what you do, it will not be acceptable to yourselves. But neither of these will be wanting, if you religiously frequent this holy sacrament; where he is represented to you as desirous to save you, tho'

18 *Of the Ends*

tho' it were by dying for you; saying, when this was first propounded to him, *Lo I come, I delight to do thy will, O God.* How can you then refrain, when you think of this, from expressing *the same affection* and *the same joy*, when it is much easier for you to do God's will, than it was for him to suffer such things as he did in obedience to it?

CHAP. III.

Of the ends for which the Sacrament was instituted.

YOU will be the more inclined to this, when you consider the ends for which this *commemoration* of *Christ's* death was ordained. Which were such as these:

First, To profess that you are Christians, and believe

that religion which Christ hath sealed by his blood, to be the true and only way to happiness; and that you may continue in it, whatsoever it costs you, though it should engage you even to follow him to his cross.

Secondly, To give thanks to God the *Father*, for sending his only begotten Son into the world, to be the propitiation for our sins.

And to God the *Son*, our blessed Saviour *Jesus Christ*, for humbling himself so low, as to die the death of the Cross: where *he offered his own body to put away our sins by the sacrifice of himself*.

And to God the *Holy Ghost*, who hath brought us glad tidings from heaven, since our Saviour's ascension thither, that

that having *purged our sins* himself, he sat down on the *right hand of the Majesty* high; where he lives evermore, and is mindful of us and of his promises, which he will certainly fulfil, as we see by these pledges he hath left us of his endless love. And therefore,

3dly, You bind yourselves by the remembrance of these things, to be faithful to him, and to keep that holy covenant, wherein you are solemnly tied to be *wholly* his. For as the very coming to his table naturally signifies you are of his family, and belong to him; so being there kindly entertained by him, you stand bound to behave yourselves as his servants, rather friends; and engage

to do. Now ye are his friends,
if ye comply with his will
in all other things, as well as
in this of *commemorating* his
dying love for your sake. So
he *himself* tells his *Apostles*
in those memorable words,
John xv. 13, 14. where he re-
presents to them, in what con-
sisted the greatness of his love,
and the sincerity of theirs;
Greater love hath no man than
this, that a man lay down his
life for his friends. Ye are my
friends, if ye do whatsoever I
command you. For,

Lastly, Being thus of the
number of the faithful, you
have in this holy sacrament
communion with Christ in his
death and passion, and in the
merits of them. For tho' the
things you receive *be in them-*
elves but bread and wine;
yet by a divine and spiritual
grace,

grace, they become the body
and blood of Christ to the
faithful, who are thereby
made partakers of all the be-
nefits which he purchased by
his sacrifice which he made
of himself for our sins. Thus
one of the prayers after the
communion excellently in-
structs you, “ That God
“ vouchsafes to feed those
“ who duly receive these
“ holy mysteries, with the
“ spiritual food of the most
“ precious body and blood
“ of his Son our Saviour
“ Jesus Christ; and doth as-
“ sure you thereby of his
“ favour and goodness; and
“ that you are his very mem-
“ bers incorporate in the mys-
“ tical body of his Son,
“ which is the blessed com-
“ pany of all faithful peo-
“ ple; and are also heirs,
“ through

“ through hope of his ever-
“ lasting kingdom, by the
“ merits of the most preci-
“ ous death and passion of
“ his dear Son.”

I need not add that by
doing this in remembrance
of him, you have communi-
on with all your christian
brethren, (for it is already
expressed) and that you beg
his gracious assistance, that
you may continue (as it fol-
lows in the prayer now men-
tioned) in this holy fellow-
ship, and do all such good
works as he hath prepared
for us to walk in : For this
holy action being *a sacrifice*
of praise and thanksgiving,
(as it is in the prayer going
before) wherein Christ's sa-
crifice is commemorated ;
it is in its own nature the
most powerful prayers (as
all

24 *Of Preparation for*

all sacrifices were) 1 Sam. xiii. 12. (more powerful than any other can be) to supplicate for, and to impetrate (that is, obtain) the divine blessing upon us.

CHAP. IV.

Of Preparation for the holy Communion.

THIS may suffice, one would think, to excite all those who have any care of their future salvation, or present satisfaction, to make it their business to prepare themselves, to be worthy receivers of such great benefits.

And that is not hard to do.

For, having learned your *Catechism*, or the short *Instruction* in the *Common-Prayer-Book*, to be learned by every person that is baptized;

Sam. tized; and then seriously con-
than sidered the promise that was
sup- made at your baptism in your
trate name, which is there explain-
vine ed; you should, in the next
place, take the first opportu-
nity to have the benefit of *Con-*
firmation: wherein you both
boly openly renew the solemn *pro-*
mise and *vow* made in your
name at your baptism, ratify-
one ing and confirming the same
xcite in your own person, and ac-
care knowledging yourself bound
, or to believe and do all those
make things which your godfathers
epare and godmothers then under-
y re- took for you; and also by the
efits. laying on of hands have more
o do. of the divine grace imparted
your to you, to confirm and streng-
In- then you in your *Christian re-*
non- *solution*, that you may conti-
rned nue his for ever.

B.

After

26 *Of Preparation for*

After this, you may, without any scruple, look upon yourself as having a right to the Sacrament of *Christ's* body and blood. And the best preparation to it will be,

I. To endeavour faithfully to live according to your *baptismal* vow. And for that end, to call to mind every day how solemnly you did such a time, in the presence of God and such a congregation, ratify and confirm that vow; and also promised, that by God's grace, you would always labour to observe such things, as by your own confession you have assented unto.

They are these *three*: *First*, That you should
“ renounce
“ the Devil and all his works,
“ the pomps and vanities of
“ this wicked world; with all
“ covetous desires of the same,

“ and

“ and the sinful lusts of the
“ flesh ; so that you will not
“ follow nor be led by them.
“ *Secondly*, That you should
“ believe all the Articles of
“ the Christian faith. And
“ *Thirdly*, That you should
“ keep God’s holy will and
“ commandments, and walk
“ in the same all the days of
“ your life.”

II. Now those command-
ments which you have pro-
mised to keep, you are taught
afterward, contain *your duty*
towards God, and your duty to-
wards your Neighbour.

Your duty towards God,
you are instructed, is this :

“ To believe in him, to fear
“ him, to love him with all
“ my heart, with all my mind,
“ with all my soul, and with
“ all my strength ; to worship
“ him, to give him thanks, to

28 *Of Preparation for*

“ put my whole trust in him,
“ to call upon him, to ho-
“ nour his holy name and his
“ word, and serve him truly
“ all the days of my life.”

Then follows your duty to-
wards your Neighbour, in
these words, as you are taught
to confess:

“ My duty towards my
“ Neighbour, is to love him
“ as myself, to do to all men
“ as I would they should do
“ unto me; to love, honour
“ and succour my father and
“ mother; to honour and
“ obey the King, and all that
“ are put in authority under
“ him; to submit myself to
“ all my governors, teach-
“ ers, spiritual pastors and
“ masters; to order myself
“ lowly and reverently to all
“ my betters; to hurt no body
“ by word or deed; to be true
“ and

the holy Communion. 29

“ and just in all my dealings;
“ to bear no malice nor ha-
“ tred in my heart; to keep
“ my hands from picking
“ and stealing, and my tongue
“ from evil-speaking, lying
“ and flandering; to keep my
“ body in temperance, sober-
“ ness and chastity; not to
“ covet nor desire other mens
“ goods, but to learn and la-
“ bour truly to get my own
“ living, and to do my duty
“ in that state of life unto
“ which it shall please God
“ to call me.”

All these things you pro-
mised with your own mouth,
before God and his *people*
(when you were Confirmed)
that you would be careful to
observe: and must therefore
make this the constant rule
of your life; and call upon
God by diligent prayer for his

30 *Of Preparation for*

special grace, without which you will not be able to serve him.

Which if you do sincerely, then,

III. I would advise you, every evening, before you go to sleep, to take some time to think how well you have kept your resolution, and observed this rule : and where you find you have fallen short of it, or done contrary to it, to make a new resolution to be more careful the next day. And if you be able to set down in writing those negligences, or breaches of your covenant with God, when you take notice of them ; you will have the less to do when the opportunity of communicating approacheth : For then,

IV. *Lastly*, You can, with much ease, examine yourselves before

before the Communion, and have a full account of your life and conversation ready at hand. About which you will be lamentably puzzled, and long in drawing it up, if you do not constantly make some observation how things go with you : but in this method will be able presently, and without any perplexity, to understand certainly and clearly in what case you are. And so you have nothing farther to do, by way of preparation to the Sacrament, but only, first, sorrowfully to bewail your sinfulness, and to confess yourselves to Almighty God : and that, secondly, with a full purpose of amendment of life, and of greater diligence and watchfulness hereafter, especially in those particulars wherein you have

32 *Of Preparation for*

miscarried. (For sorrowful confession, and affliction of spirit for your sins, is not alone sufficient; but must end in this unfeigned resolution.)

And if you find, thirdly, that your offences are not only against God, but also against your *Neighbours*; then (as you are directed in the Communion-Service) “to reconcile
“yourself unto them; being ready to make restitution and satisfaction, according to the utmost of your powers, for all injuries and wrongs done by you to any other; and being ready likewise to forgive others that have offended you, as ye would have forgiveness of your offences at God’s hand.”

When all this is done, then you ought not to discourage your-

the holy Communion. 33

yourself with a fancy of your unworthiness to partake of that holy table to which you are invited. For you will always be unworthy in the strictest sense of the word, but are really worthy in God's account, when you are thus disposed; and sensible, at the best, of your unworthiness of such great blessings as God of his goodness is desirous to bestow upon you.

Nor ought those words of *St Paul* to affright you, as I find they have done many. *1 Cor. xi. 29. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

For, first, the *damnation* here spoken of, or *judgment*, (as it is in the margin of the Bible) is not unto eternal death;

34 *Of Preparation for, &c.*
death; but unto sicknesses,
weaknesses, and temporal
death at the most; as appears
from the following words,
ver. 30. which I desire you to
read with the other. And,
secondly, even this *judgment*
might have been prevented, if
the church had done its duty,
and exercised its censures up-
on particular offenders; as ap-
pears by the next words, *v. 31.*
And thirdly, this *divine judg-*
ment, whatsoever it was, unto
which they were condemned,
was intended as a mercy to
them on whom it was inflict-
ed, *ver. 32.* But fourthly,
they who are prepared in such
manner as I have directed,
need not fear so much *damna-*
tion, or *judgment*, even as this;
for they *do examine themselves,*
and discern the Lord's body, un-
derstanding what they go
about;

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about; and so are not liable to that sentence of condemnation which the Apostle threatens to those who were not thus disposed.

C H A P. V.

A Prayer for the Morning when you intend to receive; which may be used any time before.

Besides those usual Prayers wherein you constantly recommend yourself to God, and give him thanks for his daily benefits, it will be fit to make a particular application of yourself to him, for his gracious assistance, and blessing upon you in that holy duty, after this manner.

O Lord, I most humbly
abase myself before thee,
confessing that I am unworthy
of any of those mercies which

I enjoy in common with the rest of thy creatures. For I have too much forgotten thee my Creator, and *Jesus Christ* my Redeemer; whom I have many ways offended, either through ignorance, or negligence, or wilful sins. [*Here mention the particulars out of your daily observations.*] And yet so great is thy goodness, thou art pleased to give me an opportunity to partake of thy extraordinary love and kindness in thy dear Son, the Lord Jesus. For I am invited by his Minister to come and feast with him at his table, by a thankful commemoration of the offering he made of his own body and blood upon the cross for us.

And I am very desirous to go, if thou wilt but be pleased graciously to pardon all my

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my past offences, either against thee, or against my neighbour; and to accept of my hearty sorrow for them, and unfeigned resolution to do my endeavour to amend them.

O be merciful unto me, be merciful unto me, I most humbly beseech thee, for the sake of *Jesus Christ* who died for me. And though I am unworthy so much as, at any time, to approach into thy presence; yet do not reject me now, but permit me to come even unto thy holy table.

For which, if I am in any measure prepared, it is to be ascribed to thy grace, which hath wrought such good dispositions in me; and therefore will, I hope, still so assist me, that I may not be an unwelcome guest unto thee; but be filled with such a lively sense of:

I enjoy in common with the rest of thy creatures. For I have too much forgotten thee my Creator, and *Jesus Christ* my Redeemer; whom I have many ways offended, either through ignorance, or negligence, or wilful sins. [*Here mention the particulars out of your daily observations.*] And yet so great is thy goodness, thou art pleased to give me an opportunity to partake of thy extraordinary love and kindness in thy dear Son, the Lord Jesus. For I am invited by his Minister to come and feast with him at his table, by a thankful commemoration of the offering he made of his own body and blood upon the cross for us.

And I am very desirous to go, if thou wilt but be pleased graciously to pardon all my

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my past offences, either against thee, or against my neighbour; and to accept of my hearty sorrow for them, and unfeigned resolution to do my endeavour to amend them.

O be merciful unto me, be merciful unto me, I most humbly beseech thee, for the sake of *Jesus Christ* who died for me. And though I am unworthy so much as, at any time, to approach into thy presence; yet do not reject me now, but permit me to come even unto thy holy table.

For which, if I am in any measure prepared, it is to be ascribed to thy grace, which hath wrought such good dispositions in me; and therefore will, I hope, still so assist me, that I may not be an unwelcome guest unto thee; but be filled with such a lively sense of

of thy love to me, and with such a sincere and ardent love to thee, and with such satisfaction of heart in being one of thy servants, that I may be more sorrowful than ever that I have offended thee, and more stedfastly resolved to be strictly obedient unto thee.

And, O most gracious God, let me find, I beseech thee, all such godly resolutions in me more confirmed and strengthened by the heavenly food thou hast prepared for me. O that (as I stand already engaged by former vows which I have upon me, so) I may faithfully and chearfully obey thy holy will in all things, and daily increase in thy holy Spirit more and more, until I come to thy everlasting kingdom.

Hear me, O Lord, and help
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before Receiving. 39

me so to perform my duty in every part of that holy action, which I am going to do in remembrance of my Saviour, that I may not only at present rejoice in his love to me, but be excited thereby to do the rest of my duty better, and with more delight, all the days of my life. Which I humbly beg through his merits and mediation; to whom, with thee O Father, and the holy Ghost, be all honour, glory, and praise, both now and for evermore. *Amen.*

C H A P. VI.

*Of the Manner of Receiving
the holy Communion.*

THUS I have led you to the holy Communion; and now you will expect I should

40 *Of the Manner*

should instruct you in your behaviour there. I know no plainer or more natural method, than to direct you what to do in every part of that divine service.

When the Sermon therefore is done, and you are conveniently placed; that you may lose no time, (while the Minister is making himself ready, and the congregation that doth not receive is dismissing) repeat the Prayer above-written, or some part of it.

When you see the Minister going up to officiate, say,

Blessed be the Lord for his Ministers, the Stewards of the mysteries of God; especially for those faithful and wise stewards whom the Lord hath made rulers over his household, to give them meat in due season. *Matt. xxiv. 45. 1 Cor. iv. 1.*

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*When he begins the Offertory,
say,*

Let every one of our prayers, together with our alms and oblations, come up for a memorial before the Lord: whose holy angels I believe are present at these solemnities.

A poor Servant may add,

[The Lord accept of my poor mite, who have little to offer but myself, and all that I can do; which I dedicate to his service.]

Then prepare yourself to accompany the Minister in the *Prayer for the whole state of Christ's Church, &c.* and attend diligently to the following Exhortation, which begins with these words, *Dearly beloved in the Lord*; which the Minister ought to speak, and you to hear, with much affection.

Then

Then join as heartily and earnestly as you are able in the *general Confession*; and receive the *Absolution* (with the *comfortable words* of Christ and his Apostles that follow after) as you would do the most joyful news in the world; stirring up yourselves (as the Minister exhorts you, when he saith, *Lift up your hearts*) to bless and praise the Lord, together with all the heavenly host, for such everlasting consolation and good hope as he hath given us thro' his grace in *Christ Jesus*.

For those precious promises ought to be sweeter to you (as the Psalmist speaks) *than the honey and the honey-comb*: far dearer *than thousands of gold and silver*. And now you may be assured (tho' unworthy to gather the crumbs under his table) that receiving the crea-
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tures of bread and wine, according to Christ's institution, in remembrance of his death and passion, you shall be *partakers of his most blessed Body and Blood*. Unto which words in the *Prayer of Consecration*, say secretly to yourself, *Amen, Amen.*

When the Minister himself communicates, say,

The Lord hear thee: the Lord remember all thy offerings, and accept thy sacrifice; grant thee thy heart's desire, and fulfil all thy petitions, both for thyself and for us, and for all his people.

When you are going to approach to the Lord's table,

Propound to yourself by way of question the invitation which the Minister hath given you, saying, "Do I truly and earnestly repent me of my
" sins?

“ sins ? and am I in love and
 “ charity with my neigh-
 “ bours ? and intend to lead
 “ a new life, following the
 “ commandments of God,
 “ and walking from hence-
 “ forth in his holy ways ?”

(And finding yourself able
 to return the answer of a good
 conscience, resolve, as it there
 follows) “ Then will I draw
 “ near with faith, and take
 “ this holy Sacrament to my
 “ comfort.”

When you are placed there, say,

Lord, what am I, that thou
 shouldst be thus gracious to
 me ? What an honour is it that
 I am invited hither to feast at
 thy table, upon the body and
 blood of my blessed Saviour ?
 to receive the pledges of his
 love, and to engage my love
 to him ? which I desire may
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wards him, and towards my christian brethren, and towards all men.

When the Minister hath delivered you the Bread, concluding in these words, [—Feed on him in thy heart by faith with thanksgiving] say,

I do believe, O Lord, that thou art the bread of life, which came down from heaven, by whom we are nourished to eternal life. And I thank thee with all my soul, that thou hast taught us the way of God in truth; and also died for our sins, and rose again to give us hope of that immortal life. Blessed be thy name, I have now, by thy own appointment, received the sacred pledge and earnest of it: wherefore my soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour:

46 *Of the Manner*

Saviour : whose grace, I trust, will be with my spirit, that I may rejoyce in the Lord alway, and ever delight in all well-doing. *Amen.*

Or this.

I believe, O blessed Jesus, that thou art the Lord of all, and give thee most humble and hearty thanks for calling me to the knowledge of thy grace, and to faith in thee; beseeching thee, that as I have now received this new token of thy love, (blessed be thy goodness) so thou wilt ever be my God, and by continuance in well-doing bring me to everlasting life. *Amen.*

A shorter after the Bread.

I thank thee, O Lord, for calling me into this state of salvation, and for giving me this new pledge of thy continued love. Assist me with thy
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grace to do my duty to thee
and to my neighbour so faith-
fully, that I may abide in thy
love for ever, through *Jesus*
Christ, &c.

After you have received the Cup,
when the Minister concludes
with these words, [—and be
thankful] say,

I thank thee, O Lord of
heaven and earth, that thou
wouldst condescend to take
our nature upon thee, and
therein suffer for our sins;
yea, shed thy precious blood
upon the cross for our re-
demption. Glory, honour,
blessing and praise be unto
thee, O Lord; to whom, in
all reason, I ought henceforth
to live, and not unto myself.
And therefore here I devote
myself to thy faithful service,
and resolve, if need be, even
to take my cross and follow
thee.

thee. Assist me, good Lord,
and make me partaker of all
the benefits of thy death and
passion; according as thou
seest me sincerely resolved in
all things for ever to obey
thee. *Amen.*

Or this.

Bless the Lord, O my soul,
and all that is within me, bless
his holy name; bless the Lord,
O my soul, and forget not all
his benefits; who forgiveth
all thy sin, and hath now fill-
ed thy mouth with good
things, and who giveth thee
hope of better in eternal life.
Sanctify me wholly, O Lord,
that I may not fall short of it;
but my whole spirit and soul
and body may be preserved
blameless unto the coming of
our Lord Jesus. *Amen.*

A shorter after the Cup.

I thank thee again, O Lord,
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for thy wonderful love in sending thy Son to lay down his life, and in making me partaker of the benefits of his precious blood shed for us. Preserve in me for ever a sense of thy love; and thereby preserve me holy and without blemish to the second coming of our Lord Jesus. Amen.

After you are gone from the Lord's table to your seat, say,

Blessed be the Lord for his exceeding great grace and mercy to us in *Christ Jesus*. Blessed be the Lord who hath called me into fellowship with himself, and with his Son *Christ Jesus*. Blessed be his name, that I have now received the tokens of his endless love; in which I ought to rejoice without ceasing, as more valuable than all the goods of this world.

It is my joy, O Lord, my highest satisfaction I have in this world, that I am beloved of thee, who art able to make me more happy than I can conceive. O preserve me for ever in thy love; and for that end preserve in me the same thoughts, resolutions, and devout affections which I now feel in my heart.

Keep them alive by the powerful assistances of thy holy Spirit; of which thou hast given me an assurance in thy precious promises, and in these sacred pledges of thy loving kindness. For which I again most humbly thank thee, and desire I may never forget how much I am indebted to thee; but be still praising thee, and saying,

I will extol thee, my God, O King of Heaven, and I will praise

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Of Receiving, &c. 51

praise thy name for ever and ever.

Every day will I bless thee, and I will praise thy name for ever and ever.

While I live will I praise the Lord: I will sing praises to my God, while I have any being.

My mouth shall speak the praise of the Lord; and let all flesh bless his holy name for ever and ever. Amen.

While others are communicating, you may say,

Preserve us all, O Lord, pure and acceptable sacrifices unto thee, that we may be all presented spotless before the presence of thy glory with exceeding joy.

Or this.

As we, being many, are one bread and one body; (for we are all partakers of that one bread, and have drunk of the

same cup,) so help us to keep the unity of spirit in the bond of peace; and to love one another with a pure heart fervently.

Or this, Rom. xv. 5, 6.

Now the God of patience and consolation grant us to be like minded one towards another, after the example of Christ Jesus.

That we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

This may be added,

Let all the People praise thee, O God, let all the people praise thee.

From the rising of the sun unto the going down of the same, let the name of our Lord be praised.

Blessed be the name of the Lord, from this time forth and for evermore.

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Upon Christmas-day and seven days after, you may add this to your other devotions.

MORE particularly I now remember, O Lord, thy stupendous love, in sending thy Son, so unexpectedly, to visit us, when the world thought not of thee, but were strangers, or rather enemies unto thee. Blessed be the Lord, who hath so highly honoured our nature, as to dwell among us, and to appear in the likeness of sinful flesh. Preserve in me such a remembrance of it, that I may never dishonour him nor myself, by consenting to any filthiness either of the flesh or spirit: but alway behave myself suitably to the relation I have unto him, in righteousness and holiness before

him all the days of my life.
Amen.

*Upon Easter-day, and seven days
after.*

I Bless thee, O Lord, who
hast fulfilled thy promise
unto our Saviour, that thou
wouldst *not leave his soul in hell,*
nor suffer thy holy One to see
corruption. Blessed be God,
who hath hereby confirmed
our faith in the promises he
hath made to us. *This is*
the day [or time] the Lord hath
made; I will rejoice and be glad
in it. This is the day when
my Saviour was begotten a-
gain from the dead; and
thereby *hath begotten us again*
unto a lively hope of immortal
life. *This is the Lord's doing,*
and it is marvellous in our
eyes. *The Lord hath shewed us*
light; even the light of life.
I will offer to him therefore
perpetually

perpetually the sacrifice of righteousness, together with these sacrifices of praise and thanksgiving, for his mercy towards us; which I see by this, endureth for ever.

Upon Ascension-day and seven days after.

BLessed be God, that I see *Jesus*, who was humbled a while and made lower than the angels, for the suffering of death, crowned now with glory and honour. Lift up my heart, O blessed *Jesus*, to that high and holy place, where thou art exalted: and keep it fixed there. That setting my affections on things above, where thou art at God's right-hand, I may never do any thing that is unworthy of my Christian profession: but have my conversation in heaven; from whence I expect

56 *Of the Manner*

pect thee, O blessed *Jesus*, who hast told us, thou art only gone before to prepare a place for us.

Where thou art, O blessed Lord, there let me be also: and at last change this vile body, that it may be fashioned like unto thy glorious body, according to the working whereby thou art able even to subdue all things unto thyself.

Upon Whitsunday and six Days after.

I Rejoice in the comfort thou hast brought us, O holy Spirit of grace, I rejoice to hear (as thou hast testified by the wonderful gifts bestowed on the Apostles) that my dearest Saviour is alive; and that he lives for evermore, and will never cease his love to us, till we be there where he

he is. O inspire me more and more with thy heavenly grace, that being stedfast in this faith I may bring forth all the fruits of the Spirit; and not only resist, but overcome all temptations in my way to heaven: guide me by thy counsel, strengthen me with thy might, support me with thy comforts in all necessities, streights and dangers; that I may at last safely arrive at eternal glory. *Amen.*

Upon the Feast of Trinity only.

ADored be the incomprehensible Majesty of the eternal undivided Trinity, in whose name I was baptized; and whom I humbly worship with praises and thanksgivings, saying,

Blessed be thy name, O God the Father Almighty the Creator of heaven and earth;

in whom we all live, and in move, and have our being. you are

And blessed be the eternal or which
Son of the Father, our Sa- ordained
viour and Redeemer, the chapter
Prince of peace, who hath read the
purchased an eternal redemp-
tion for us. I. Say
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And blessed be the holy
Ghost the Comforter, who in-
spires me with good thoughts,
pious desires, and godly reso-
lutions; and will conduct me,
I hope, unto everlasting life.

CHAP. VII.

*Meditations and Prayers af-
ter the Sacrament.*

IF there be more time left,
before all have communi-
cated, (as there is generally
on these great festivals, and
where many receive upon
other days) you may spend
it

in meditating, as well as
you are able, upon the ends
for which this sacrament was
ordained. Turn to the third
chapter of this book and there
read them in order.

- I. Saying to yourself when you
think that you have now so-
lemnly owned yourself to
be a Christian, &c.

O Lord, truly I am thy ser-
vant, I am thy servant; I am
sensible that I am not my own;
for I am bought with a great
price, and therefore ought to
glorify God in my body and
in my spirit, which are God's.

And, good Lord, assist me
(as becomes one who names
the name of Christ) to depart
from all iniquity.

- II. And when you think of the
next thing (how thankful
you ought to be to God the
Father, Son, and Holy Ghost)
you

60 *Meditations and*

you may easily turn those words you read there into a thanksgiving : or have some such short ejaculation as this :

What shall I render unto the Lord for all his benefits towards me ; especially for this, that he hath not spared his own Son, but delivered him up for us all ?

III. To which you may give an answer when you think of the *third* thing, [your fidelity to him] saying,

“ I have sworn, and I will perform it, that I will keep thy righteous judgments.”

“ I have inclined my heart to perform thy statutes always, even unto the end,”

Psal. cxix. 106, 112.

It is reasonable that “ whatsoever I do in word or deed, I should do all in the name
“ of

Prayers after, &c. 61

“ of the Lord Jesus, giving
“ thanks to God and the
“ Father by him, *Col. iii. 17.*

IV. And when you think (lastly)
of having communion with
him, say,

What greater happiness
can I wish, than to be one
with Christ? and to be made
partaker with him in the me-
rits of his death? whereby I
am sure that I shall partake
with him in the glory of his
resurrection.

By this I know that I dwell
in him, and he in me, because
he hath given me of his spirit.

O make me, blessed Lord,
more and more one with thee,
by making me more perfectly
of the same mind, spirit, and
disposition with thee.

If you be by such means as these
duly affected with our Saviour's
love

love toward you, the remembrance of it will not presently slip out of your mind; nor will you be willing to part with it. And while it continues there, it will make all your christian duty easy and delightful; and it will be a hard matter to persuade you to offend him. Do not fail therefore to endeavour to preserve it, by affecting your heart again with such thoughts as these; repeating some time or other on that day the foregoing meditations, and adding this prayer.

A Prayer at home on that day.

I Can never thank thee enough, O Father of mercies, and God of all comfort, for the innumerable benefits I have received from thy bounty; and therefore ought to take all opportunities to bless thee, and to speak good of thy name; especially now that
I

Prayers after, &c. 63

I have newly tasted how gracious thou art in giving thy only Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, in that sacrament which I have this day received.

When I think only what a kindness it is, that I have my daily bread, and never want things convenient for the support and comfort of this present life; I find that I am indebted to thee upon that account, exceedingly above all that I can express: but that thou art pleased to admit me to thy own table, and there entertain me with the blessed hope of being with my Saviour where he is, and rejoicing with him for ever; Lord, how much doth it surpass the highest of my thoughts: and
with

64 *Meditations and*

with what delight and satisfaction ought it to fill my heart?

Possess me, I beseech thee, most merciful Father, with such a lively sense of this love, that I may never forget how happy I am, in being so nearly related to Christ Jesus: but always account it such an honour to be one of his servants, that I may constantly and chearfully obey him; and delight in this, and all other duties of a Christian life.

It is a great favour I ought to be sensible, that I may have the liberty always to resort unto him, as my most gracious Lord and Master; and enjoy him not only in the public offices of religion, but here at home in these private addresses unto him. O that by all such means I may grow more

more like him! and carry away such a resemblance of his holiness, goodness, humility, meekness and patience, that every body may see I have been with Jesus.

O that there may be such a pious sense of his love, and such devout affections towards him left in my heart, that I may not content myself merely with my daily prayers, much less with these present expressions of love to him; but it may be my constant care every day to approve myself to him so faithfully in all well-doing, that I may not be afraid to appear again before him, at the next invitation I have to his table.

And let the hearts of all those who have this day devoutly attended on thy service, be joyful and glad in thee.

thee. Help us all to keep ourselves pure and undefiled, and to walk so steadily in the fear of God, and in the comfort of the Holy Ghost, that others seeing our good conversation in Christ, may be in love with religion, and glorify thee our heavenly Father.

Have mercy also (as we have this day most humbly prayed) upon the whole church: and so rule the heart of thy chosen servant *George*, our King and Governor, that in all his thoughts, words and works, he may ever seek thy honour and glory: and study to preserve thy people committed to his charge, in wealth, peace and godliness. And grant also unto all them that are admitted into the fellowship of Christ's religion, that they may

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may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, for thy dear Son's sake Jesus Christ our Lord. *Amen.*
If this seem too long, here follows a shorter.

I Prostrate myself here again before thee, O Lord of heaven and earth, to bless and praise thee for all thy mercies towards me; especially for those which thou hast this day bestowed on me.

I would not be so ungrateful as presently to forget such a wonderful grace as thou hast vouchsafed me: but desire most earnestly to have a lasting remembrance of it in my heart, provoking me to love and to good works.

And for that end I now renew my humble supplications
unto

68 *Meditations, &c.*

unto thee, that thou wilt constantly excite and assist me by thy holy Spirit, to walk worthy of my high and heavenly calling in Christ Jesus, by such a sober, righteous and godly life, adorning his doctrine in all things, that he may own me for his good and faithful servant at that great day when we shall see him, not in these shadows and figures of him, but face to face.

And have mercy upon thy whole church: whose prayers I beseech thee to hear for every member of the same, more especially for our Sovereign, and all that are in authority under him: that by their pious care and watchfulness, thy church may joyfully serve thee in all godly quietness through

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Lord. *Amen.*

C H A P. VIII.

Directions for a godly life suitable to this holy Communion.

I. **T**AKE some time every day to call to mind how much you stand engaged to our Saviour *Christ*: *First*, by your baptismal Vow. *Secondly*, by your solemn ratification of it at your Confirmation; and, *Thirdly*, by your renewing it lately at the holy Communion, when you professed how much you were indebted to him, both upon the account of his offering himself upon the Cross for you, and of his giving himself there again to you.

II. If these three come into your mind as soon as you awake

awake in the morning, it will be a great security to you. And to make yourself more sensible of your obligation, you may begin the day with this reflection. *I am not my own, but the Lord's. He hath bought me with a price, and I have devoted myself again and again unto him. Therefore I will glorify him with body and soul, which are his.*

Or to affect your heart the more, you may put it thus:
 “ O how happy am I in being
 “ engaged to serve such a
 “ gracious Lord and Master
 “ as Christ Jesus! I will never
 “ lose this happiness by being
 “ unfaithful to him, and un-
 “ mindful of his love.”

III. To keep yourself steadfast in this resolution, read seriously every day *your duty to God, and your duty to your*
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neighbour, as they are plainly
set down in the Church-
CATECHISM, [See p. 26, 27. of
this book.] And say at the
end of it; "This I have
promised, this I vowed
when I became a Chris-
tian, this I have again con-
firmed, and this by God's
grace I will faithfully per-
form."

IV. And resolve at the
same time to be *watchful all
that day*; especially in those
things wherein you observed
(at your last examination of
yourself) you have been most
defective and most apt to be
surprized. Excite yourself
therein to use greater dili-
gence, and set a stricter guard
upon your heart; carefully
avoiding such places, compa-
ny, and occasions, as have
been wont to indanger you.
And

And call yourself to an account at night ; according to the advice, Chap. V. of this book.

V. There is no body sure so imployed, but may find time for such short exercises as these. In which if they would be serious, and not stubber them over too fast, they would find the happy fruit of them in their hearts and lives. And to make them the more effectual, add this *short prayer*, as oft as you can, every day.

ALMIGHTY GOD, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life ; give me grace that I may always most thankfully receive that his inestimable benefit, and also daily endeavour myself to follow the

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the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

VI. If your business be such, that you cannot *every day* read over your *duty to God*, and your *duty to your neighbour*; do not fail to *do it once or twice a week*: and pause a while at the end of every particular, saying, *This is my duty; this I will do by God's grace*; and at the end of all (to make your reading the more effectual) say, "I
" heartily thank our heaven-
" ly Father, that he hath
" called me (upon these
" terms) into the state of
" salvation; and I beseech
" him to give me his grace,
" that I may continue in the
" same unto my life's end."

VII. Resolve also by this means to fit yourself to *receive*

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the

the holy Communion as often as you can: remembering that, as by baptism you are made a member of Christ, and enter into the state of salvation; so by this communion with him, you continue in that blessed state, which they cannot justly pretend unto, who constantly neglect to *do this in remembrance of Christ*. They give no sufficient testimony that they are of the christian society; nor have any reason to look upon themselves as living members of Christ, and in a state of salvation.

At best they are but half Christians, being only baptized into Christ; but having no communion with him in the other sacrament which he hath appointed, and which their baptism ingaged them to receive.

VIII. And if you do not come up to your resolution in every thing, but find rather you have several ways failed in the performance of your duty to God and your neighbour; *let not that hinder you from going to the Communion*, when you have opportunity. But only humble yourself the more before God by unfeigned repentance, and go to strengthen your christian resolution, by receiving the spiritual food which Christ hath prepared for you; and beseech him to impart more spiritual strength unto you.

IX. And if you still start back again, *let not that discourage you*, nor make you think you shall never grow better: But hope in God rather, that by the constant and

frequent use of this and all other holy means, you shall at last be stedfast and unmovable in well-doing. You will never be so if you leave off to communicate; but you will grow more and more careless in other things, and therefore continue to do this, as Christ bids you; and do it for this end, that you may tie yourself faster to him, and increase in power and strength to have victory, and to triumph over the Devil, the world and the flesh.

X. And lastly, *be not hindered by doubts and scruples* (wherewith many are wont to perplex and dishearten themselves) from receiving the benefit of frequent communion. I have not room to consider them all in this little book; but if any person cannot

not in this way, which I have directed, satisfy his conscience, let him not fail to follow the counsel which is given him in the Communion-service, which is, *to go to his guide, or some other discreet and learned minister of God's word, and open his grief to him, that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.*

And to excite you to this, consider with yourselves, how much more reason you have to be afraid of staying away, than you have to be afraid of going to the Communion; there being a plain command for your receiving it; and nothing but your own

fears and scruples to keep you from it.

C H A P. IX.

Touching Doubts and Scruples.

IT will do some service, perhaps, to well-disposed souls, if I shew how easily some of their most common scruples may be satisfied (if they will but advise with God's ministers about them;) though I cannot insist upon all the causes of their doubtfulness. I will bestow this chapter therefore upon that business.

I. We hear ordinarily this objected to us, when we tell men of their neglect of this duty; "I do not delight in that, nor in other holy duties; and therefore to

" what

“ what purpose is it to do
“ them?”

The plain answer is this ;
If you prefer the doing of
your duty before your plea-
sure, or your gain, then you
cannot but take a rational sa-
tisfaction (if you understand
yourself) in what you have
done.

Nay, if you consider it
well you will have a high
satisfaction, proportionable to
the greatness of the pleasure,
or the worldly advantage,
which you denied for God's
sake.

Who, you must remem-
ber, is satisfied in your doing
what you can , (especially
when you are tempted ano-
ther way ;) and therefore so
should you be too.

Hoping that by constant
practice of virtue, he will

80 *Touching Doubts*

give you that delight in it, which you desire.

I am sure this is the way to get it, if it be to be had.

II. Others complain of a great *dulness that is upon them in holy duties*; which makes them to have no list to them.

This doth not differ much from the former; and therefore I shall only add, that when you have taken all the pains with yourself which I have directed in the foregoing chapter, you ought not to be troubled at your dulness; but ascribe it either to your natural constitution, or to some present indisposition of body. Neither of which is in your power to remedy; but only to submit, unto and endure with patience.

In short, let not this afflict you, much less hinder your
com-

communicating; if by your receiving the Holy Communion, you find that you are made more careful in your constant duty.

III. But the greatest discouragement of all is this; *I do not profit by the Holy Communion, nor grow one jot the better by receiving it so often.* Which language is not more common, than it is for the most part causeless. For as many people think they do grow better, when they do not; so others think they do not, when they do; because neither of them know what it is to be better.

Examine yourselves therefore by your *Duty to God*, and your *duty to your neighbour*; and try whether they be better performed or no,

82 *Toucking Doubts*

since you received the Holy Communion.

Let *poor servants*, for instance, examine whether they order themselves more lowly and reverently to all their betters; and be careful to be just and faithful; to govern their tongues also, and to abstain from evil speaking as well as stealing, &c. And more especially, whether they grow more contented in that state and condition of life, into which God hath been pleased to call them. These are substantial signs of *growing better*, by which you make a true judgment of yourselves; and either be rid of your scruple, or know how to be rid of it by endeavouring seriously to improve in such Virtues.

In like manner, *children* should examine themselves about

about the same reverence and lowliness; and whether they honour their parents more than heretofore; and submit themselves to all their governors, teachers, and spiritual pastors, or masters.

And all *young people* should examine whether they keep their bodies more strictly in *temperance, sobriety and chastity*; because they have greatest temptations to the vices that are contrary to these christian duties.

And here it will be fit to mention one thing of which many complain, That *they are troubled with the motions of carnal lusts*, unto which youth is naturally prone.

The answer is, That it cannot be otherwise, if they be in health; and therefore there needs the greater care and

84 *Touching Doubts*

and diligence to preserve themselves pure and undefiled: Which they may do, though they feel such motions, if so be they do not follow them, nor suffer themselves to be led by them to any act which God hath forbidden.

That is all you promise in baptism, *to renounce the lusts of the flesh, so as not to follow them, nor be led by them.* Lusts, that is, desires, you may have, and will feel, and they cannot be perfectly subdued: **But** they do not defile you, if they do not obtain your consent to them. And all that you have to do, is, To refuse to follow them whither they would carry you; and to resolve not to satisfy them in any way, but that which God allows.

And

And after the same manner you must examine yourselves about your *duty to God*. Whether you believe more heartily and firmly what Christ hath taught you in his gospel, and are verily persuaded of it, so that you fear to offend him; and esteem his promises far above all riches; and think yourselves exceeding rich in faith and hope, though otherwise you be poor and low in the world. *These are the best signs of improvement.*

CHAP. X.

Directions in case of frequent relapses into sin.

BUT suppose a man frequently relapses into those sins which he constantly resolves against, and solemnly

lemnly promises to forsake; what shall be done in that case? *To this I answer,*

I. That it is his duty to judge and condemn himself severely for it: So I think this ought to be a part of the sentence he pronounces against himself, to judge himself unworthy to partake of the Holy Communion. For so the Church would judge, if it knew what it was, and did exercise its discipline upon such offenders.

II. And therefore looking upon himself to be as vile as a dog that returns to his vomit, let him accordingly refrain from the table of the Lord, until he be sufficiently humbled, and so sensible of his sin, and of the danger, as to grow more careful, and better resolved.

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III. Which it is to be hoped he will be, if he for this reason, and no other, forbear to approach thither ; because he looks upon himself as too vile to enjoy such a privilege : Not staying away out of carelessness, and lothness to take pains with himself, much less despair of God's Mercy ; but merely out of a sense of his undeservings, and by way of deep humiliation, and to punish himself for making no better use of his Saviour's love and kindness to him.

IV. If this will not do, he must add some extraordinary means of afflicting his soul, as the scripture speaks ; by judging himself unworthy to eat or drink, or enjoy any of the good things of this world : and accordingly casting down himself upon the earth before
God,

God, with fasting, weeping, and mourning; bewailing and lamenting his sad condition, as we are wont to do a friend when we fear he is dying, or in great danger of it.

V. And if still he find he is not safe, he must after all advise with some discreet Minister of God's word, as with a spiritual physician; desiring to know what course to take, that he may get the mastery of those unruly lusts which are too hard for him.

VI. And when he comes for this ghostly counsel and advice, let him not be ashamed plainly to confess his sins, and to open the whole state of his soul before him whom he consults; relating how, and by what means he comes to be thus entangled in
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the snare of the Devil, that he cannot get out of it.

VII. Be sure you conquer the lothness you will find in yourself to make this discovery, for fear it disgrace you in his opinion. And convince yourself, that you ought the rather to confess your sins ingenuously, that you may take shame to yourself, and lay yourself low in the presence of God and his minister. *Do it as part of your Humiliation.*

VIII. Whereby he will be able to judge what remedies are most proper for your cure, when he knows the cause and the root of your disease. When you deal sincerely with him, he will be able to tell you of what nature and degree your sin is, and whence it proceeds; whether it be
from

from idleness, or ill company, or carelessness in your devotion, or neglect of serious thoughts to quicken your belief, to call to remembrance your obligations, and to put yourself in mind of the great account you must give; or from too much confidence of yourself, want of fear and caution, not watching over your eyes, or the door of your lips, and abundance of other such like things; which he may observe, and accordingly give you his directions.

IX. And be sure you submit to his prescriptions, and be very careful to follow them; for this is the last remedy, which you ought to use with thankfulness to God for it, and with fear and trembling, lest ye should not be the better for it.

Suppose

Suppose a man had the falling-sickness, what would he not give, or do, or suffer, to be freed from it, rather than be in continual danger of falling into the fire, or water, or other mischief? Make this your own case; for your frequent falling into sin, notwithstanding your resolutions and engagements, is far more dreadful and dangerous, and no means ought to be refused for a cure of so great an evil.

CHAP. XI.

The Duties of Children.

THIS book being intended for beginners, and such as may be supposed to have least knowledge of their duty; I shall conclude it

it with a few advices to *children*, to *poor servants*, and to all sorts of *young people*.

The duty of *children* is comprehended in two words, to *honour* and to *obey* their parents. Therefore remember,

I. It is your duty to *honour your parents*, which is the first of all the commandments of the second table: And consists,

1. In an esteem of them as your superiors and greatest benefactors, and because, under God, they were the authors of your being, and took care of your education, when you could not look after yourselves.

2. In a reverent behaviour towards them, even when they do not perform their duty; but provoke you to
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3. In requiting their love, by supplying their necessities, if they fall into a low condition, and you be able to support them. Read *1 Tim. v. 4. Matt. xv. 5, 6.*

4. In bearing with their infirmities, either of body or mind; especially in their old age, or declining years.

II. *Secondly, Obey your parents (Ephes. vi. 1.)* so as to be subject to them. *Luke ii.*

51. That is,

1. Be subject to their good instructions and admonitions, to which you ought to listen diligently.

2. To their commands; when they bid you do any thing that is not contrary to the divine commandments.

3. To

3. To their corrections also for your faults; to which you ought reverently to submit, *Heb. xii. 9.*

4. And to their directions also about the choice of your calling; if you have not a natural aversion to it.

5. But especially in the business of marriage; in which parents have always had a right to dispose of their children: not indeed to force them to marry one whom they cannot love; but to oblige them to endeavour to love those whom they recommend to their choice.

And when you cannot bring yourself to a compliance with their desires in that point; you must with due reverence and respect dissent from them, and humbly beseech

seech them to press you no farther.

If they will not hearken to your repeated requests, you are not bound (or rather, you are bound not) to follow their directions in such a case. But on the other side do not marry any body else, without their consent; unless they be so unreasonable, that they will let you marry none at all; and you find a necessity of it, to prevent your being led away, contrary to your vow in baptism, by fleshly lusts.

In that case repair to the magistrate, or your minister, (who are *common parents*) and let them deal with them, and if they cannot prevail, I have no more to say about your obedience in this particular; use your liberty prudently, and with good advice of friends,

friends, and due respect to your parents.

But (as the Common-Prayer-Book exhorts you in the office of Matrimony) “Do
 “ not enterprise nor take in
 “ hand such a weighty thing
 “ as marriage, unadvisedly,
 “ lightly or wantonly, merely
 “ to satisfy carnal lusts and
 “ appetites, (like brute beasts
 “ that have no understand-
 “ ing :) but reverently, dis-
 “ creetly, advisedly, and in
 “ the fear of God, duly con-
 “ sidering for what ends it
 “ was ordained :” and then
 you cannot do amiss.

Be careful in the performances of these duties ; and God (before whom such things are good and acceptable) will give you his blessing. Read *Ecclesiasticus* iii. to verse 17.

CHAP. XII.

The Duties of Servants.

THOUGH *Servants* be not now mere slaves and bondmen, as they were in the Apostles days; yet they are in a state of subjection, and are tied to such obedience as we find enjoined in the apostolical writings; even for this reason, because they are now in a far better condition. Hearken therefore to your duty, as it is plainly set forth in the holy scripture. And remember,

I. First of all, that you are bound to study to please your masters and mistresses, by doing as they bid you in their business wherein they imploy you, *Tit. ii. 9.* A branch of which is, (as you will find in

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that

that place), not to contradict them, and stand disputing with them; much less ought you to be saucy and irreverent in your answers, or in your behaviour towards them, 1 *Tim.* vi. 1.

II. Remember also to be faithful in your trust, and never to deceive them, in the smallest matter; but be sure to shew all good fidelity, as the Apostle there teaches you, *Tit.* ii. 10.

III. Part of which fidelity is to be diligent in your business, and to dispatch it as soon as you can; and to be solicitous also to do your work well; which St *Peter* and St *Paul* seem to mean, when they bid you serve them *with all fear*, 1 *Pet.* ii. 18. and *with fear and trembling*, *Eph.* vi. 5.

The

The best rule for which is this, to think with yourselves, how you would wish others should behave themselves towards you, if you were masters, and they servants: and do you just so, now that you are servants to your masters.

IV. And both this diligence, and solicitude, and trustiness, must be performed, not only when they have their eye upon you, but when their back is turned; and they are absent from you, *Eph. vi. 6. Col. iii. 22.* If you gad abroad, or slacken your *labour* and *care*, when they are not at home, or do not see you; you do not serve them as Christians, that study to please God, but as vile slaves, and men-pleasers, that mind nothing but to avoid their anger.

And

And here it will be fit to give you this caution; that you *never tell a lie, to save yourselves a chiding.*

V. Be *content* also with your allowance; and submit to such restraints as they lay upon you: which seems to be included in the apostolical precept before mentioned, *Tit. ii. 10.* For, more than this, you ought to take their *hard words*, nay, and corrections, patiently: I cannot say but you may seek a remedy from your governors and theirs, if they abuse you; but a blow that does not hurt, much more an angry chiding, should not seem any great matter to you; but you had better bear it, saying nothing, or meekly praying them to spare you, than increase their wrath by answering again angrily. Howsoever, all

ill

all words are utterly unlawful. Read *1 Pet. ii. 18.*

VI. The Apostle also would have you to serve them *with good will*, *Eph. vi. 7.* and, *Whatever you do, to do it heartily*, *Col. iii. 23.* One note of which is, when you go about your business chearfully, and do not grumble at your work much less grumble at this, that you are servants, and not as good as those whom you serve. But take care to be as humble as your condition.

It is very uncomfortable to your masters, as well as yourselves, when you go about your work with a discontented spirit, and a sour look, lowring and pouting, as we speak: which proceeds from hence, that you forget you are serving the Lord, when you are diligent in their business; and

look upon yourselves only as servants of men. This the Apostles correct, when they bid you be obedient to your masters, *as unto Christ: not with eye-service, as men-pleasers, but as the servants of Christ; doing the will of God from the heart: with good-will doing service, as unto the Lord, and not unto men,* Eph. vi. 5, 6, 7. Where he four times (within the compass of 3 verses) puts you in mind of this, that you are doing God's will, and serving the Lord Christ, when you are doing their business, which they enjoin you faithfully.

If you think of this, you will not go about it heavily and discontentedly; especially if you consider the motive whereby the Apostle encourages you, *Knowing that whatsoever good thing a man doth* (tho'

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only as in the meanest place) *the same*
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ey bid *whether he be bond or free, Eph.*
r mas- *vi. 8. Knowing that of the Lord*
with *ye shall receive the reward of*
s, but *the inheritance; for ye serve*
doing *the Lord Christ, Col. iii. 24.*
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CHAP. XIII.

Advices to all young Persons.

I. **I**T is of the greatest conse-
quence, to begin well. And
therefore at your first setting out
into the world, take a special care,
lest you contract any evil habit;
especially of *idleness*, the bane of
youth; and lest you entertain any
prejudices against things, before
you be able to judge; as we
see too many have done against
the *common-prayers* of the church;
which they abhor they know not
why, merely from an early dis-
gust they took to them, before
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they could distinguish between good and evil.

II. And check your desire of *pleasure*, which now above all other times will intice you: and of *novelty* also, which is comprehended in the *youthful lusts*, as we render the words, spoken of in 2 *Tim.* ii. 22. under which mankind is strangely prone in their inconsiderate age, loathing ancient forms, and craving new entertainment for their fancies.

III. *Avoid harlots* and all unclean persons, as you would the plague: remembering the repeated cautions and admonitions, which the wise man gives to his son about this matter; read them seriously, *Prov.* ii. 18, 19. *ch.* v. 3, 4, 5. *ch.* vii. the whole chapter, and follow his counsels; *lest thou mourn at the last, when thy flesh and thy body are consumed, saying, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined*
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IV. In order to chastity, *be exactly temperate* in meat and drink. Drink no wine; which will add fire to fire: study hard, or use yourselves to labour and watching: avoid all provocation to your carnal appetites.

V. Take heed what *friendships* you contract: for youth is prone to familiarity, and thereby drawn easily into ill company.

VI. *Reverence your elders*, Lev. xix. 31. 1 Pet. v. 5, 6. particularly your tutors and guardians, who are instead of parents. Which reverence is to be expressed not merely by your outward behaviour, and in your language; but in desiring their advice, hearkening to their counsels, enterprising nothing without their direction, and submitting to their reprehensions.

VII. In order to which *be sober-minded*, as St Paul exhorts you, Tit. ii. 6. Whereby he means either *seriousness*, and the study of discretion, or *humility* and mo-

deſty. Which modeſty is an exceeding great ornament of youth; an indication alſo of a good mind, and a hopeful bloſſom of excellent fruit; as one of the ancients ſpeaks. But it doth not conſiſt merely in your looks; but in your low opinion of yourſelves, a ſenſe of your imprudence and weakneſs, and in an humble attention to the opinions and counſels of your elders.

VIII. Finally, remember that youth is like the ſpring-time, which will ſoon be over; and if you only play in it, and take no care to ſow good ſeeds of wiſdom and piety, you will loſe the opportunity of making proviſion for a happy life.

Of this you are in great danger; becauſe there is nothing to which young men are more prone, than to ſquander away their time. Be ſerious therefore and conſiderate, that you may not be undone by the folly of youth: which, as *Solomon* notes, inclines

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inclines men so eagerly to follow their own humour in every thing, that they do not love to have any check in their mirth and jollity.

That which will check them most, is, the thoughts of the future; especially the remembrance (as he observes, *Eccles. xi. 9.*) of the account they must make. And therefore I conclude with that advice :

Rejoice, O young man, in thy youth, &c. But know that for all these things God will bring thee into judgment.

CHAP. XIV.

Directions about them that cannot read.

I. **A**S for those who cannot read themselves (which in our days are but few, blessed be God, in comparison with former ages) their masters, or their mistresses, or their fellow-servants,

or some good neighbour, or relation, are desired to be so charitable, as to read to them their duty, about this matter: shewing them the necessity, and the ends of it; and praying them to mark and observe what is read.

II. Or if their memories be very weak, tell them in short, *That they are bound by their vow in baptism to do God's will, and keep his commandments: and that this is one of his commandments, that they should commemorate his love, by coming unto the holy communion; which will help them to do the rest of his will better.*

III. Read to them also their baptismal vow; together with their duty to God, and their duty to their neighbour, as it is laid down in the catechism: and ask them, if they intend to do all this by God's gracious assistance.

IV. If they consent to it, tell them they ought to go and receive confirmation, as was said before: and then go to the holy
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communion to thank God for calling them into this state of salvation by *Jesus Christ*, and for working such a good will in them, and to promise him, that they will continue his faithful servants to their lives end.

V. And let them know, that if they can do no more at the holy communion, but only give God thanks heartily for sending his Son to die for them; and devote themselves unto him in resolution of sincere obedience, it will be acceptable to him: and in time they will understand more, and do this duty better.

VI. Therefore teach them, that the thoughts of their imperfections, and ignorance, ought not to discourage them from coming to the communion for the very doing of that which Christ commands; I mean the Minister's taking bread and wine, blessing them, breaking the one, and pouring out the other, giving them to his people, and their receiving these

these in remembrance of his death and passion, is a thing in itself grateful to him. And if they know thus much, and with honest hearts give thanks to God, and promise him to be his faithful servants, he will take it kindly, and increase his graces in their hearts.

VII. And they may tell them, That since they cannot read, they must be the more diligent in attending to what is read in the church or in private, and to the sermons they hear preached: laying up the principal things they observe carefully in their hearts; that they may find them there upon occasion.

VIII. For which end masters and mistresses should take care their servants may have time to go to church: or rather, they should see them go, and bring them thither; saying, with the holy man of God, *I and my house will serve the Lord.*

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IX. And if they would help them to learn some short prayer by heart, besides the Lord's prayer, it would be a means to possess them with a sense of their duty, and to make them more confident of God's gracious assistance in the doing of it. Instruct them, at least, after you have read to them their duty to God, and their duty to their neighbour, to say, *Lord have mercy upon me, and write all these thy laws in my heart, I beseech thee:* and this Collect.

O GOD, whose blessed Son was manifested, that he might destroy the works of the devil and make us the sons of God, and heirs of eternal life; grant me, I beseech thee, that having this hope, I may purify myself, even as he is pure; that when he shall appear again with power and great glory, I may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O holy

*holy Ghost, he liveth and reigneth
ever one God world without end.
Amen.*

X. There is reason masters and mistresses should be at this pains with their servants who cannot read; if they consider how much better servants they will be to them, when they are become servants of God: and that they themselves have a Master in heaven, who expects they should not merely use their bodies well, but look also after their souls; so far at least, as to help them to the means of christian instruction.

This is a thing indeed, much neglected; and if their work be but well done, some masters and mistresses concern themselves no farther. But such persons plainly declare, that they love themselves better than God; else they would not be satisfied till God's work was done also, and carried on together with their own.

CHAP. XV.

Directions to those that can read.

I. **A**S for those who are able to read, I need not sure advise them to use that ability, but only to use it well; avoiding vain and idle (especially all *filthy*) books, and being conversant in those that are good and profitable; such as will improve their *minds* in useful knowledge, or excite in them devout *affections* towards God, or direct them in the *practice* of justice and mercy, of temperance and chastity, and of all other christian virtues.

II. But above all other books, acquaint yourselves with the holy scriptures; which *Timothy* (St Paul says) *had known from a child; and were able to make him wise unto salvation, through faith which is in Christ Jesus, 2 Tim. iii. 15.* Which is a high commendation of the *old*-scriptures, and a great

great encouragement to study those holy books; from whence we may reap the greater benefit now that we have the *new* scriptures added to them, which contain *the faith in Christ Jesus*, which the apostle speaks of.

You do not pretend to *love God* (which you acknowledge is a part of the duty you owe him) if you do not seek after his mind and will, which is only to be found in the holy scriptures.

III. And of all other parts of the scripture, I have observed young people delight (as it is natural to do) in reading the *historical* books of the Old Testament. Which truly are writ with such a spirit of piety, as is to be found in no other history; designing visibly these two things: *First*, to instil into the people a belief of divine providence, which governs all things; and presides not only over nations, but particular persons: who therefore ought to have God in all their thoughts, to whom all

events

study events are ascribed by the holy history. And, *Secondly*, to nurse them up in a sense of the difference of good and evil: the former of which always received remarkable testimonies of God's favour; and the other was ever attended with the effects of his severe displeasure.

IV. Do not think therefore that you have profitably read these books, unless you can come away from reading of them more sensible of these two things, and more affected with them. Possessed, that is, with a more lively apprehension of God's over-ruling power and providence, whereby all things are disposed: and therefore resolved to commit yourselves unto him in well-doing; and to make that difference between good and evil that he doth; resting satisfied with what he is pleased to order, when you have taken care to order yourselves so, as to avoid what he hates, and to follow that which he loves.

V.

V. But above all other books of the Old Testament, the *Psalms* are of most general use: and therefore ordered by our church to be read over publicly once every month. Some of which you would do well to get by heart, that you may say them upon all occasions, as anciently they were wont to do: nothing being more ordinary than to hear the husbandman chanting them as he followed the plough, the seaman as he sat at the helm, the waterman at his oar, the weaver at his loom, the house-wife at her spindle or her wheel; nay, the poor ditcher sang them at his spade, and the very children in the streets; in short, they suckt these in with their mothers milk, and from their very infancy, as soon as they could learn any thing, were taught a smattering of them, before they could speak perfectly: such a love they had to the music of these holy songs.

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VI. The very first of which will put you in mind of your duty; and of the happiness it will bring you, if you do it faithfully. Let that therefore, and the rest that are of the most general use (and relate not merely to *David's* present condition, or to some public calamity) be read most frequently, and pondered most seriously. Such are the viii, xv, xix, xxxiii, xxxiv, ciii, civ, cxix, xxxix. cxlv. with many others, which every one may observe for his own use: particularly the seven penitential Psalms; which are most proper when you are in a sad afflicted condition, or bewail any sin you have committed, to which they may be also applied. They are the vi, xxxii, xxxviii, li, lii, cxxx, cxliii.

VII. But when all this is done, you must chiefly read the books of the *New Testament*, or covenant made with us in *Jesus Christ*: to which the books of the *Old Testament* refer you, as the per-
fection

section of that knowledge which was but obscurely delivered by them. And first, the *Holy Gospels*: which mostly contain the history of our Saviour's Birth, Life, Death, Resurrection, and Ascension: in all which principally observe the mighty power of God, giving testimony unto him, and declaring him to be the Son of God. Whom therefore you are bound to obey; and in order thereunto study what his will is; which is most fully delivered in the sermon on the mount, v, vi, and vii, chapters of St *Matthew*. Read these at least once a week.

VIII. Then follow the *Acts of the Apostles*; which abundantly declare their authority, by whose ministry we have received the *Gospel*, and bid us attend to their instructions, which are left us in their *Epistles*, as the words of men divinely inspired. And in these content yourselves with those parts of them which are most easy and plain, and of general use and

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 will is; will direct you to some, that will
 red in be fittest for your meditation. In
 v, vi, the Epistle to the *Romans*, read
 atthew. often the xii and xiii ch. with the
 week. xiiith of the first to the *Corinthians*;
 Acts of the iv. v, vi. to the *Ephesians* iii.
 atly de- and iv; to the *Colossians* iv and v
 whose of the first to the *Theff.* and (to omit
 ed the others) the i, ii, x, xi, xii, xiii
 to their of the *Heb.* the whole Epistles
 t us in of St *James* and of St *Peter*.

And when you read them, let
 it be with a design to grow better,
 And in rather than more knowing.

And then think you grow bet-
 ter, when you are made more hum-
 ble,

ble, more sensible of God's love, and your own *undeservings*; more *thankful*, more meek and patient; more submissive to God's providence, and to your governors, whether civil or spiritual, private or public.

IX. When you are thus disposed, by these and such like christian virtues, you may venture to read the harder parts of scripture; and not be in danger to wrest them (as those do who are settled upon no principles) to your own destruction. For then you will not be forward to frame a sense of those places out of your own head: but confess your ignorance; and look upon them as containing things not necessary to be known: for all necessary things are plainly set down; and perhaps some of those very things about which you trouble yourselves, are elsewhere delivered in clearer words. As you may be satisfied if you take the next opportunity to consult with those whose lips are to preserve knowledge. Which

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Which is the best way to be resolved in such cases.

X. As for other good books, besides the scripture, you may find some time to read them. And the less you have on other days, spend the *Lord's days* and other *holidays* the more seriously in this work: when I would advise you to read the v, vi, and viith of *St Matt.* with some part of the *Whole duty of Man.* And when you have made some proficiency in knowledge, read *Dr Hammond's practical Catechism*: where you will find that sermon of Christ's upon the mount expounded.

XI. But whatsoever godly book you read, whether the holy scriptures, or any other, be sure you endeavour to come away bettered by the reading of them. For if you get no good by them, that very thing will incline you at last to slight and neglect them, as many do, we see, the hearing of good sermons, because they do not perceive that they or others, are at all the better for them;

but after much hearing, there is little doing of God's will.

But this the scripture itself foretold, and hath exactly described such people, as are *ever learning, but never able to come to the knowledge of the truth*, 2 Tim. iii. 5, 6, 7. and intended hereby to breed in every one of us a due caution, lest we be of that unprofitable number: which you must prevent, by being more serious, attentive and diligent in reading holy books for that end for which they were writ: and hearing sermons, not for fashion sake, but that you may be taught or remembered of your duty; and excited or directed to do it with greater care and constancy.

XII. And if you meet with the very same thing over and over again, either in reading or hearing; do not therefore nauseate it, or grow weary of it, or pass it by hastily and carelessly: but rather look upon it as a very useful truth, of which you have great need.

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need, because it comes so often in your way; and thankfully acknowledging that God is very kind to you (in putting you so frequently in mind of that which is so necessary to your salvation) give the greater heed to it, and ponder it with such seriousness, as a thing of that moment deserves.

CHAP. XVI.

A necessary qualification to receive benefit by all this.

IF every one had so much *humility*, and such a hearty desire to be truly good, wrought in their souls betimes, they would read and hear God's word to better purpose.

I. Therefore parents should above all things instil this into their children very early; how necessary it is and how much it

becomes them to be humble : and that by no means they grow conceited of their own parts or understanding ; but be desirous to learn of every one, with simplicity and meekness, without any other design but to know their duty.

II. This, we may be sure, would dispose them to receive benefit by the holy scriptures, and by all other good instructions : for it is the very qualification which Christ requires to make a person fit to be one of his disciples, *That he first become like a little child*, Matt. xviii. 3. There no good to be done upon him in Christ's school, unless he first learn to be humble, subject to his teachers, simple-hearted, and without guile, contented with a little, heartily in love with those that take care of him. And when he is thus freed from pride, ambition, desire of riches, or any thing else but only of knowledge (as
little

little children naturally are, till the seeds of those vices be stirred up in them by others) he will be a fit soil to receive Christ's heavenly doctrine.

III. And doubtless he had reason to say it, who told this nation long ago, That it is for want of acquainting childhood and youth with such plain rules as this (which the scripture itself delivers for our right understanding it) that the scripture either seems obscure and difficult to them, or that they mistake it, where it seems evident.

IV. For when they grow to mens estate, or are engaged in worldly business, or come to honour before they be acquainted with the holy scripture, and especially these plain directions which it gives us for our profiting by it; one of these three things is the consequence of it. The seeming difficulty of the scripture either makes them to seek for

other rules which they apprehend more easy; or, secondly, not to care for any rule of faith at all; or else, thirdly, to transform this (which God hath given for the renewing his image in them) into the nature of their corrupt affections.

V. Let this lesson therefore, as he advises, of *becoming like little children*, throughly be planted in the hearts of children, and then *knowledge* in other parts of scripture will grow up with them: and faith thus planted in humility, while their hearts are tender (and easy to be wrought on by this plain and familiar precept) will take deep root, and increase more and more, as they do in strength and stature. For though at first their faith be but as a grain of mustard-seed, yet having in the spring-time got the start of pride and desire of worldly wealth or greatness, it will afterward flourish in all heavenly knowledge, and
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fructify in every good word and work.

VI. And above all other pieces of *humility*, it is absolutely necessary that children be brought up to *a great reverence of God's ministers*; and a high opinion of their calling, place, and persons. If parents or guardians would teach them to honour them as their spiritual fathers, and to look upon them as men appointed by God to take care of their best part, their immortal souls, and to bring divine blessings to them; if they would tell them, "Children, these are the men by whom you were baptized and made Christians; by these you must therefore be instructed, and confirmed also in religion, and assured more and more of God's blessing:" it would have a mighty effect upon them, and dispose them for all the good they may hereafter reap by them. Whereas those words of reproach

or undervaluing, which they now daily hear, must needs have the quite contrary effect: or at least, for want of such admonitions, and frequent inculcating the respect, honour and esteem which is due to God's ministers, they mind so little what they say, that when they become capable of it, they receive no benefit by their labours.



*A short Prayer for the Morn-
ing.*

ALmighty and most merciful Father, I most humbly bow down myself before Thee, to worship thy divine Majesty; by whom I was brought into the world, and have been preserved and provided for all my life long, and now this last night, (blessed be thy goodness) protected from all dangers, and raised up in health and safety to see the light of another day.

I thank thee, O LORD, for these and all the rest of thy mercies; especially for thy singular love in *Christ Jesus*: beseeching thee to awaken and preserve in me

130 *A short Prayer, &c.*

such a lively sense thereof, that I may never prove ungrateful to him; but constantly do him all faithful service.

Particularly this day I earnestly implore the assistance of his holy Spirit, to enable me to keep those vows that are upon me, not to follow nor be led by worldly and carnal lusts, but to obey thy holy will and commandments, and to walk in the same all the days of my life.

Help me, good Lord, in my place and condition, to perform my duty towards thee, and towards my neighbour, with such care, fidelity, and chearfulness, that I may with some confidence present myself again before thee in the evening; and comfortably
hope

A short Prayer, &c. 131

hope for thy good providence
over me.

To which I humbly re-
commend thy church and
household; beseeching thee to
keep it in thy true religion,
and to defend it evermore by
thy mighty power, through
Jesus Christ our Lord; in
whose most blessed name and
words I still beseech thee to be
merciful to me, and to all thy
people, saying, *Our Father,*
&c.

*A short Prayer for the Even-
ing.*

I Thank thee, O Lord of
heaven and earth, that by
thy merciful providence I am
here prostrate again before
thee, not only in health and
F 6 safety

safety of body, but in integrity of heart; I hope, and sincerely purpose to continue always thy faithful servant.

Pardon, O most merciful Father, whatsoever I have done or omitted this day contrary to my resolutions and obligations. Pity my great weakneses, and accept of my honest endeavours to keep a good conscience void of offence towards thee and towards man.

Which that I may do every day better and better, vouchsafe me the assistance of thy special grace, to strengthen me in the performance of all my duty. That where I have been wont to slip, I may be more watchful; and where I have been negligent, I may
use

use the greater diligence; and so continue thy child, a lively member of Christ, and an inheritor of thy heavenly kingdom.

And hear the prayers of thy whole church, which have been made this day for every member of the same; especially for our sovereign Lord the King; for all that minister under him in holy or civil things; for all that are distressed in mind, body, or estate: beseeching thee to dispense thy graces and blessings to every one of them, suitable to their several necessities.

And be my merciful protector all this night; and, after a refreshing rest, raise me up again in the morning with a thankful heart to thee
for

for thy care over me ; fully resolved continually to mortify all my evil and corrupt affections, and daily to proceed in all virtue and godliness of living, through Jesus Christ our Saviour ; in whose name and words I commend myself to thy mercy, saying, *Our Father, &c.*

*A Prayer for one of riper years
before the receiving of Baptism.*

O Lord, the Creator of the world and Redeemer of mankind, I fall down before thee, to acknowledge that I am thine ; and to beseech thee, though I have offended thee, to receive me into thy service again.

Par-

Pardon, good Lord, all the follies of my childhood, with all the sins, negligences and ignorances of my riper years. Let them all be done away in that fountain, which thou hast set open for us to wash in, and be clean.

I desire to be admitted thither; and intend there to devote myself intirely to thee, renouncing the devil, the world, and the flesh, and resolving obediently to keep thy holy will and commandments, and to walk in the same all the days of my life.

Vouchsafe me, O Lord, the assistance of thy holy Spirit, that I may both seriously make, and faithfully keep these holy vows and promises. Preserve in me a perpetual
re-

remembrance of them ; that I may never by any sin lose so great a grace as thou intendest to bestow upon me ; but always continue a lively member of Christ, and an heir of his heavenly kingdom ; to which I beseech thee at last to bring me, through the merits of Christ Jesus.

Amen.

*A Prayer for one that intends
to be Confirmed.*

O Most blessed God, by whose grace I was called into a state of salvation when I was baptized, and from whom cometh every good thought, desire, and purpose, which I have since felt in my heart ; assist me, I beseech thee,

before Confirmation. 137

thee, in the new dedication which I am going to make of myself unto thee, whose I am, and resolved to be to the end of my days.

Fill me, O Lord, with such a lively sense of the honour thou dost me in admitting me into thy service, that I may give up myself, not only with the full, but with the most chearful consent of my heart, to believe and do whatsoever thou wouldst have me.

And then be pleased to confirm me in thy grace, and to strengthen me with might by thy holy Spirit in the inner man; that I may ever discern and chuse and follow those things which are acceptable in thy sight.

Arm

Arm me, good Lord, against all the temptations of the world, the flesh and the devil; with a will stedfastly resolved never to yield to any of them; but to persist faithfully in the performance of my vow, which was made in my name when I was baptized, and which I now intend with my own mouth to ratify openly before thy church; whose devout prayers I beseech thee to hear for me, through Jesus Christ our Lord.
Amen.

A Prayer after Confirmation.

ALmighty and everliving God, who hast vouchsafed to regenerate me by
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ns of also hast farther certified me,
d the by the hands of thy Minis-
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d to thy favour and gracious good-
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nance most humbly beseech thee,
made of my hearty thanks for such
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ntend and continue in me those good
ratify thoughts, desires and purposes,
rch; which I found then in my
be- heart, to persist in faithful
me, obedience to thee for ever.
ord.

For which end be pleased
daily to impart unto me more
and more of thy holy Spirit,
to preserve me in thy fear and
love, and to enable me to do all
the rest of my duty, not only
towards thee, but towards my
neighbour: especially to those
by whom, as thy stewards, thy
heavenly mysteries are con-
veyed to us; that reverently
attend-

attending to their instructions, and receiving their godly admonitions, and obediently following their guidance and direction, I may be finally owned for one of thy good and faithful servants, at that day, when the great Shepherd and Bishop of our souls shall appear again to our salvation; to Him, with thee, O Father, and the holy Ghost, be eternal praises. *Amen.*

They that need Prayers for other particular Occasions may be furnished in a Book called, *The devout Christian instructed, &c.*

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